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A
S E R M O N

Preached in the Cathedrall Church of

Y O R K :
Before his Excellence the Earle of
N E W C A S T L E,
A N D

Many of the Prime Nobility and
Gentry of the Northerne
C O V N T I E S.

At the Publique Thanksgiving to Almigh-
ty God for the late great Victory upon
Fryday, June 30. 1643.

And the Reduement of the *West Parts*
of *Yorkeſhire* to Obedience.

Brambale (f. 1)

Printed at *Yorke* by *Stephen Bulkley*, 1643.
By ſpeciall Command.

*Deri
o 11*



To His Excellence,
WILLIAM Earle of NEWCASTLE,
Viscount Mansfield, Lord Ogle, Baron of Bol-
sover, Bothall, and Hepple, Governor of the
Towne and County of Newcastle, Generall of all
His Majesties Forces in the North Parts of this King-
dome, and in the Counties of Nottingham, Lincoln,
Rutland, Derby, Stafford, Leicester, Warwick,
Northampton, Huntington, Cambridge,
Norfolke, Suffolke, Essex, and Hertford,
One of His Majesties most
Honourable Privie
Councell.

Sir,

His Sermon is Yours in right of the
Author, being first Preached, then Pub-
lished by Your speciall Command.
Therefore it flyes thither most justly
for Protection, from whence it had a
being. But You have yet a nearer Interest in it
from the Subject, (a great Victory gotten with as
great hazard of Your own Person.) We are not so
Sacrilegious to robbe God of His Glory, Neither
are we so stupid or fanaticall, as to separate the

The Epistle Dedicatory.

Sword of the Lord and Gideon. *So long as an English Chronicle shall be extant, this Northerne Good Fryday will be remembred, to the perpetuall Honour of Your Noble Family.* In managing Your great trust (conformably to Your Sovera[n]ce) You have rather expressed His temper, who would suffer no Man to depart away from him discontented, then the disposition of Vitellius, who thought no Smell in the World so Sweet as that of a slain Enemy. God grant that lenity to the bad may not prove accidentally cruelty to the good, Nor Christian pity to spare effusion of blood, give the ulcer space to turne to a Gangrene, so to make the Cure both more costly, and more dangerous to the body Politique. He is blinde that doth not see how God hath blessed His Majesties Armies beyond probability, and how all His Forces have almost ever proved Victorious in the Field; Witnesse for this County, Seecroft, Tankersley, Yarum, Atherton, &c. Those losses which we have susteined have been upon surprises, and especially by the negligence of Scouts. The cold of the Foet strikes quickly up to the Head, And the carelessness of the meanest Officer may indanger the Life of the Greatest. But it is as superfluous as uncomely for me, like another Phormio, to discourse to Your Excellence of these things,

The Epistle Dedicatory.

things, which are out of mine Element. Accept, I beseech you, this Mite, as a poore expression of my obedience and gratitude (two forgotten virtues in this Age) for Your singular favours to my selfe, And to the Churches of this Province, which owe to your Protection their present Liberty to serve God according to their Duty, and the Laws and rites establisched, And to these Northerne Counties, which by Your endeavours are totally, in a manner freed from the fury of Sedition, which lies now gasping within the Walls of Hull. God Almighty proffer Your Excellencies Arms, for the happy reducement of the rest of your great charge to Obedience and Peace, To the glory of God, the Service of His Majesty, Your own lasting Honour, the tranquility of this distracted Kingdom, and the unmasking of all Politicall and Ecclesiasticall juglers; which is the constant expectation, and shall be the dayly Prayer of

1st, July,
1643.

Your Excellencies

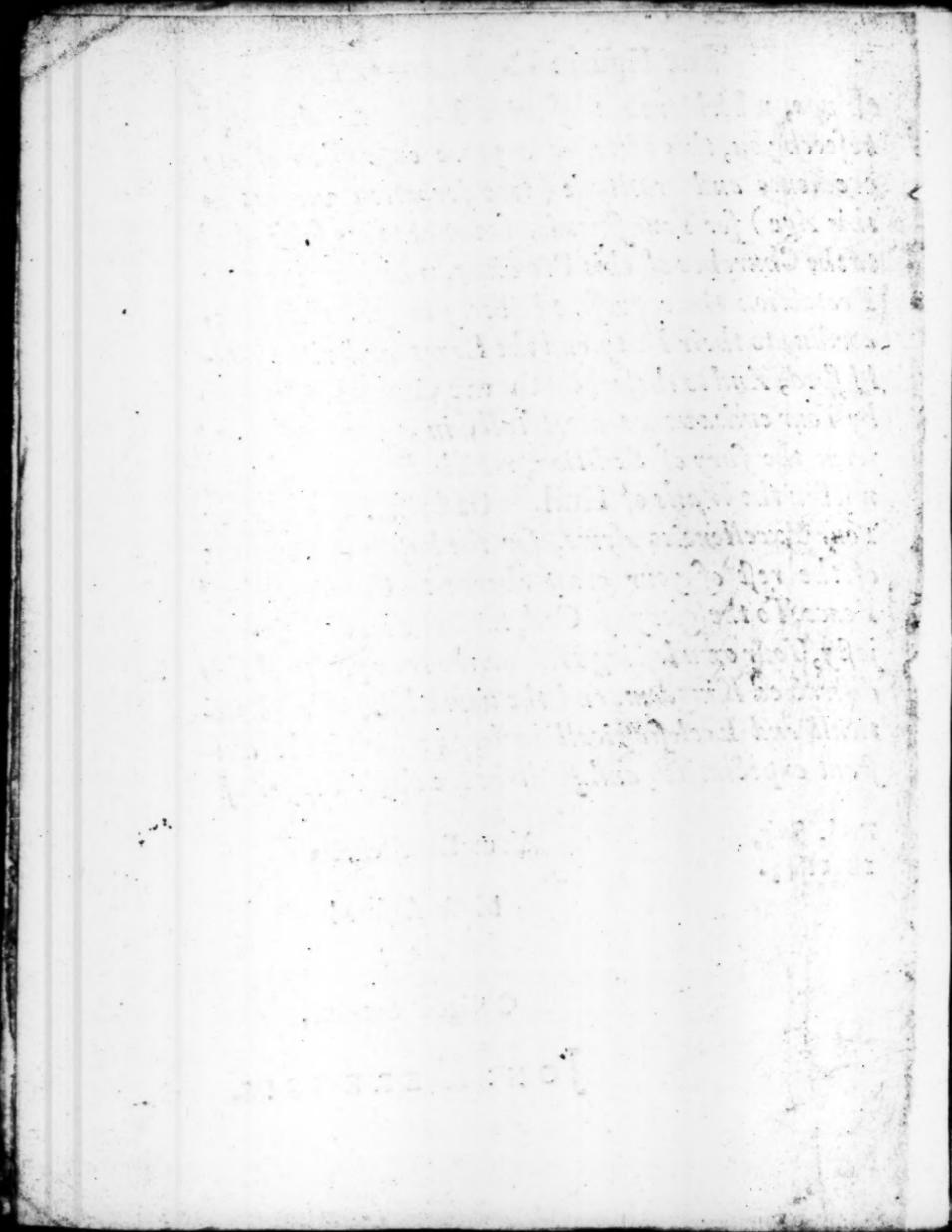
Most Assured

And

Obliged Servant,

JOH: DERENSIS.

Brankhaile



THE BIBLE

THE BIBLE

Psal. 44. Ver. 7. and 8.

7. *For I will not Trust in my Bow, it is not my
Sword that shall Help me.*
8. *But it is Thou that Savest us from our En-
emies, and putteth them to confusion that hate us.*

We are not met together here to scanne
curious Questions, but to Sacrifice
unto God with the Voice of Thanks-
giving. Therefore I passe by those
doubts in silence, which concerne ei-
ther the Author of this *Psalme*, or the occasion where-
upon it was Indited. Saint Paul applying the 22 verse
(*For Thy sake are we killed all the Day long, and accoun-
ted as Sheep for the slaughter,*) to the sufferings of the
Primitive Christians, is an authentick Wytnesse that
it may be aptly used by us in the like cases.

*we have heard with our Eares, O God, our Fathers have Ver. 10
told us, Fathers are Domesticall Preachers to their Fa-
milies. How thou hast driven out the Heathen with thy
haad, how Thou hast destroyed the Nations and cast them Ver. 2.
out, God will have nothing stable in this World but
himselfe. The highest Floods have the lowest Ebbes :*

B

All

Rom. 8. 35.

All Nations have their Suns and their Nights : Kingdoms and Cities have their diseases and deaths, as well as Men : When God is angry, *Momento sit cinis diu silva*, A Wood that hath been many ages in growing, is turned to Ashes in an instant. *For they got not the Land in possession through their own Sword, neither was it their own Arme that helped them, but Thy right hand, and thine Arme, and the light of thy countenance* : Thy Power, and thy Wisedome, and thy goodness. Hath not the Potter power over his Clay ? Or the Mint-master over his Bullion ? They that have great Orchards doe cut up some Trees, and plant and transplant others, and all for order and profit : Shall not God have the same power in the spacious field of this World ? Then if God be the Soveraigne Monarch and disposer of Kingdoms, to whom shall we repaire but to Him in all our extremities ? *Thou art my King, O God, send help unto Jacob*. Thou art my King, That *Jehovah* is the great King both of Heaven and Earth,doth no more prejudice the rights of Earthly Princes,then it derogates from the Power of a naturall Parent, that his Child should pr^v, *Our Father which art in Heaven. Mitte salutes, or Manda salutes*,Send help,or command help ; *dilectum salutum*, saying and doing with God is all one, help and health and victory are His Embassages.

Ver. 6. Then followes, *Through Thee will we overthrowe our Enemies, and in Thy name will we tread them down that rise up against us*. Through Thee, I can doe all things (saith Saint Paul) through Christ that strengtheneth me. But without Him we can doe nothing, especially nothing that is good. No man can say, That Jesus is the Christ, but by the Holy Ghost. *In him we live, we move, and have our*

our being. *Will we overthrow*, we will push them down, or we will toss them to and fro, it is a Metaphor taken from horned Beasts. Every defeat is not an overthrow, but we will turne them upside down: yet, and trample them under our feet, so as they shall not be able to rise again: *And tread them down*, It implies an utter overthrow & as *Elisba said to King Joash*, *Thou shouldest have smitten them five or six times till thou hadst consumed Syria*. And tread them downe *that rise up against us*, as druggs are elevated out of the bottome of a Vessell, (a proper Phrase for Schismaticks and seditious Persons.) *Of your selfes shall men arise speaking perverse things*: *Act 20.30.* And, *In these dayes rose up Theudis*. But all this must be in the name of the Lord, *And in thy name we will tread them down*, That is not in an hypocriticall pretense of thy name, a frequent way of deceit, which gave occasion to that common saying, *In nomine Domini incipit omne malum*, All evill begins with the name of the Lord. But thy name, that is thy power, and thy blessing, and thy protection, is Saint Peter said, *we have laboured all night and catched nothing, yet in thy name I will let down the Net*. Not in the name of our followers or confederates, for *vaine is the help of man*. Not in the name of our Friends, Friends are like Frogs, which seldom appeare but in a warme Season. Not in our owne name, like those builder of *Babell*, which reaped confusion for their labour: but *In thy name, we will tread them down that rise up against us*.

Therefore he addes, *For I will not trust in my Bow, it is not my Sword that shall help me*. He doth not say, I will break my Bow, and throw away my Sword, but *I will not trust in my Bow*. It is not the having of Arms, nor the

using of Arms, but the relying upon our Arms, and placing our confidence in our Arms, which is forbidden. As our Saviour saith of Riches, *How hardly shall a rich Man enter into the Kingdome of Heaven?* that is one that trusts in his Riches, We may not Deify our Bow, nor make an Idoll of our Sword. The Sword and the Bow were anciently the Princes of offensive Weapons, the Sword at hand, the Bow a farre off, as Jacob said
Gen. 48. 22. to Joseph, I will give the one portion above thy Brethren, which I tooke out of the hand of the Amorite, with my Sword and with my Bow. Among the *Egyptians* a benched Bow was the *Hieroglypiche* of Warre, and a Bow broken or unbent did signify a Cessation of Arms: So we read that the very night that King *Attila* dyed, *Martianus* the Emperour did see *Attila's* Bow broken, which did betoken that the Warres were now at an end. God himselfe is contented sometimes to borrow a Metaphor from the Bow, to expresse his own power, He hath bent his Bow and made ready his Arrows. Who hath not heard of *Atters* Bow and his Arrow, which he sent to King *Phillip*, with this inscription, *After Phillip*? a shrewd Message which cost *Philip* his Eye. The *Parthian* Bowes were more feared of the *Romane* Legions, then all *Archimedes* Mathematicall Instruments. And ou English gray Goose Wing, hath been as terrible in former tyme to our Neighbour Nations.

Am. Mar.

Next for the Sword. Among the *Scythians* their greatest Oath was by their Sword, as the *Turkish Sultans* used to sweare by their *Cimiters*. The *Alani* had not a Church, nor a Chappell, nor so much as a Cottage but it had a Sword fastened in the ground, with barbarous and superstitious Ceremonyes, as their *Tutelary God*.

God. When God had expelled *Adam* out of *Para-dise*, it is said that he placed a flaming *Sword* at the entrance thereof, to keep the way of the *Tree* of Life. And our *Saviour* faith of himselfe, that he came not to send *Peace* but a *Sword*. So then the *Bow* and the *Sword* do signify all kind of *Arms* and *Ammunition*, and *Military preparations*, which serve either at hand or a farre off, as *Powder*, *shot*, *Gunnes*, (which are the successors of *Bows*,) *Pikes*, yea, even *shippes* and *Fortes*. *For I will not trust in my Bow, it is not my Sword that shall helpe me.* How, not helpe me? No, not of themselves: as the King of *Israel* answered the *Woman* when she cryed out *helpe my Lord O King*, so may *2King.6.26.* our *Bowes* and our *Swords* say unto us, *If the Lord doe not helpe thee, how shall I helpe thee?* All *secundary*, *subordinate adjuments* how eminent soever, lose their *virtue* and *efficacy*, if God suspend the *influence* of his *Favour*. When the *first* and *great Ring* is fast, the *lesser linkes* do draw in *vaine*: as if a *foolish Marriner* should think by the *strength* of his *arm*, and of his *small cord* to draw the *maine Rocke* or *Staith* to his *little boate*. It is even as *ridiculous*, to thinke to subject the *Power* and *Providence* of *God* to *humane Preparati-ons*. No, no, not so.

But it is thou savest us from Our Enemies. Thou, not our own right *hands*, we dare not sacrifice to our own *Netts*. Thou, no *Heathenish Tutelary God*, nor *Romish Tutelary Saint*, all which are cast downe flat to the ground with this one word, *But it is thou. Belus* could not save *Niniveh*, nor *Juno Carthage*, nor *Minerva Athens*. Let others choose to themselves what *protectors* they please, from among the *Societies* of *mortall*

mortall Men, or Companyes of Celestiall Spirites, as St. James, St. Dennis, St. Marke. But be *Thou* evermore the Patron and Protector of our City, of Our Kingdome, Be *Thou* evermore the Generall of our Aray, If *Thou* be with us who can be against us?

Deo juvante nil obest litor malu,
Et non juvante nil prodest labor gravis.

If thou give a blessing, envy cannot hurt us, if thou deny a blessing Labour cannot profit us. *But it is thou that saveſt us,* Thou only saveſt us, thou alwayes saveſt us, thou saveſt us from all dangers both of Body and Soule, Thou art the Fountaine, Salvation is the stream, thou art the Sun, Salvation is the Beame, thou art the Tree, Salvation is the Fruit. *It is thou that saveſt us from our Enemies,* It was Neroes vaine Complaint, that he had neither Friend nor Enemy, where-
Jer. 15. 10. as in truth he had none but Enemies, *Woe is me my Mother* (saith Jeremy,) *that thou haſt borne me a Man of contention, I haue neither lent nor taken upon usury, yet every one doth curse me.* If innocence it ſelfe should assume the ſhape of a Man, and dwell upo Earth, it would have Enemies, rather then a Man want Enemies, his boſome Friend ſhall become his Enemy, *Inimici hominis Domestici ejus,* they of a Mans Houſhold prove often his Enemy, ver, a Mans own ſelfe often proves his own greatest Enemy. To riſe yet one degree higher, as it is the greatest Crosse to want all Crosses, ſo to want Enemies is the greatest Enmity. Enemies are the hammers that naile us cloſer to our God, Enemyes are the brukes that weare away themſelves to ſmit off the

the dust from us, enemies are the snuffers that soile themselves to make us burne more brightly. This is a triple Salvation, when God doth not only preserve us from our Enemies, but also converts their Enmity to our good; and lastly, makes their opposition to us, to be a meanes of their own confusion. That's the last step in my Text, *And puttēst them to confusion that hate us*, First to shame and confusion of Face, this is that in part which the Scripture calls heaping Coales of Fire upon an Enemies Head, to make his Checks glow with shame, and to scorch him inwardly with the testimony of his own Conscience. But if the Enmity be growne higher to hatred, that is, to habituated malicious Enmity, so as there is no more hope of his Conversion or recovery, *perisse puto cui pudor perit*, past shame past grace, then follo.ves likewise an higher degree of Confusion, that is utter Ruine and Destruction, *And puts them to confusion that hate us*.

Now you have the sense of my Text, I will not shred it any more into little parcells, Take five Observations which are as pertinent to the time and occasion, as they flow naturally from the Text.

1. That the People of God shall never want Enemies, and such as hate them in this World.
2. That therefore it is Wisedome to have in readinesse Bows and Swords, that is, all manner of Military preparations.
3. That when we have store of warlike Provision, yet we must not place our confidence in our Arms, nor make them as Idols: *For I will not trust in my Bow*.
4. That our only defence from danger is the name of

of the Lord, our onely dependence ought to be upon our God. *But it is Thou,*

5. That in lieu of his Protection and our preservation, God expects *Vitulos labiorum*, the Calves of our Lippes, (as the Prophet *Hosea* calls them) that is, a thankfull acknowledgement of his favours. This brings my Text home to the present occasion, *For I will not trust in my Bow, it is not my Sword that shall help me. But it is Thou that savest us from our Enemies, and puttest them to confusion that hate us.* Of these in Order.

Cant. 3. 2. First of the first, That the People of God shall never want Enemies in this World. *As a Lilly amorg the Thorne, so is my Love among the Daughters,* not onely sure to be pricked, but in danger to be choaked with Enemies. *Taulerius* Writs of a devout Matron that had long affected to see her Saviour, At last he was presented to her Eyes like a little Childe wrapped in a bundle of Thorne, so as shee could not touch him without bloody hands, We must passe through many Enemies to the fruition of Christ. Moses saw a Bush burning, but was not consumed with the fire, *Exod. 3.* A right Emb'lem of the Church, which flourishes in a fiery travall, in the middest of Enemies. *Behold (saith our Saviour) I send you as Sheep into the middest of Wolves.* *Novum & inauditum bellandi genus,* A new and strange kind of Warrefaire, (saith Saint *Chrysostome*) between a few unarmed sheep, and a great number of ravenous Wolves. *Into the middest of Wolves,* as if one should cast an handfull of dry reeds or flax into the midst of an hot fire to extinguish it. But this is the Wisedome of God, rather to magnify his power in the protection of his Servants from their Enemies, then in the preservation of

of them without Enemies. *Sanguine fundata est Ecclesia, sanguine crevit.* The Church was planted in blood, it was watered with blood. What need I reckon up the Persecutions of *David*, the blowes of *Michaels*, the Saw of *Isay*, the bonds of *John Baptist*, the stones of *Steven*, the Crosse of *Peter*, the Sword of *Paul*, the fire of *Laurence*, the Exile of *Athanasius* & *Purpurata est terra, &c.* the Earth was purpled with the Blood of the Martyrs, Heaven flourisheth with the Crowns of the Martyrs, Churches are adorned to the memory of the Martyrs, the Times are distinguished by the Birth-dayes of the Martyrs, saith Saint *Austine*. And Saine Jerome in an Epistle to *Chromatius* witnesseth, that in his time there did not occurrre that day in the year, wherein five thousand Martyrs had not sealed the truth of their Religion with their blood, except the Calends of *January*, when their malitiou. Enemies were so intent upon their Heathenish Solemnities, that they neglected the slaughter of the poore Christians, and their hate gave place to their mirth. The Jewes were their Enemies, the Heathens were their Enemies, Hereticks and Schismaticks were, and still are their Enemies. The Persecution of the Jewes lasted but forty yeates, that of the Heathens but three hundred yeares, this last of Hereticks above a thousand yeares. The Jewes fought but one field, the Heathens ten set Battles, the Hereticks have renewed their Forces above two hundred times. This was the way whereby Christians of old did disperse the Armies of their Enemies, even by the effusion of their own blood, This was the way which God ever blessed, *The Blood of the Martyrs was the seed of the Church* : But now our Enemies the Incendiaries of

the World have found out a cheaper way to plane their own dreames, which they guild over with the name of truth, a way which Christ never taught, a way which the Church never knew, even in the blood of Iunocents, by Dagges and Daggers, by Poyson and Powder, by Murders and Massacres, by Tumults and Treasons, by sheathing the Magistrates sword in his own Bowells. When the Disciples did aske our Saviour if they should call for fire from Heaven to destroy rhose Cities that would not receive them, He answered, *Yee know not what Spirit yee are of.* But our Brethren in inquiry whose zeale is as hot, and yet as darke as Hell it selfe, can be contented to deface so many living Images of God, untill they make every Village in their Native Country a shambles of Christians, to introduce their fanaticall conceits. And our very Anabaptists whose beginning was like *Neroes*, made up of Charity and Meekenesse, in so much as *Trajane* said, the best Princes came farre short of the first five yeares of *Neroes* Government, who when he was but to signe the condemnation of a Malefactor, cryed our, *O utinam &c*, I would to God I had never known a Letter; yet afterward he proved a very Monster of Cruelty: So they at first were all mercy and Goodnesse, could not indure a Magistrate from the King to the Constab'e, nor a Sword; held all Warres, all Cap-tall Punishments, all effusion of blood to be unlawfull, yet are now grown more bloudy then *Nero* himselfe, and have died their Garments as deepe a Scarlet as Anti-Christ. What shall a Man thinke of such a Religion, but as a Schoole of Rebellion, a Nursery of Traytors, a Mother of all abhominations. *O my Soul*

Soule come not thou into their secrets.

The second Consideration is, That since we are sure of Enemies, it is wisdome to make preparation against them, *Bowes and Swords*, that is, all Military Provision: as a skiltfull Pilote when the Weather is calmest, doth prepare for a Tempest. *Be of good Courage* (said ^{2 Sam. 24. 12.} *Joab to his Soldier.*) *let us pray the Men for our People, and for the Cities of our God,* and then let the Lord doe that which seemeth good in his Eyes. His meaning was not that they should goe to it with their Fists, that was to play the Boyes, nor the Men. The small and peaceable Company of Christs Disciples, armed with Innocence and Poverty, yet had two Swords for their ^{Luke 22. 38.} defence. *what King* (saith our Saviour) *going to make warre against another King, setteth not downe and consulteth, whether he be able with ten thousand to meet him that commeth against him with twenty thousand?* Observe first that he saith, *what King?* and *against another King?* Without the consent, or at least the implicit approbation of the Sovereigne Magistrate, no Man can justly take up publicke Arms. Our Saviour charged Peter to put up his sword, for all they that take the sword, shall ^{Mat. 26. 52.} perish by the sword. Why put up his sword? because he was a private Man, and *They that take the sword, that is, without the Authority of the supreme Magistrate, shall perish by the sword, for He beareth not the sword in vain.* ^{Rom. 13. 4.} But if private Persons have power to raise Arms, he beareth the Sword altogether in vain. Those places in holy Scripture which prohibit Christians to *resist evill, or to render evill for evill,* are by all Interpreters restrained to private Persons. Why did *David* inquire so often what reward should be given to him that killed

the *Pbilistine*, yet after his Victory never made Demand of it ? But only by this meanes to gaine a Commission from *Saul*. This was the cause why *Cesar* before his march to *Rome* did rejoice so much, when *Ash*-*thon* and some of the *Tribunes* of the People came into his Army; that being no Monarchy but a Popular State. By all which we may easily judge what is the condition of our present Rebels. Secondly, we may observe from these words of our Saviour, that even they who have the Power of Arms invested in them, ought carefully to proportion their preparations to their necessary occasions. *Saint Paul* did thankesfully accept of 200 Soul-

Art. 22. 23. diers, 200 Spearemen and 70 Horse to convoy him to *Cesarea*, safe from the insurrection of the Jewes. When a *Trojan* Priest offered to *Alexander* to shew him *Paris* his Harpe, he desired him rather to shew him *Achilles* his Speare, the more honorable Istrument. The *Phanicians* pictured their Gods like Merchants with great bags and purses, to represent the power of mony: But the *Grecians* like Souldiers compleatly armed, to shew that all things are obedient to Arms. The *Romans* had the Temple of *Janus* for their publicke Ar-
mory: And all provident States ever had their Ar-
ce-
nalls or Store-houses of Ammunition. A Travailers
Sword though he be a Coward, yet it is a discouragement to a Theefe. He that is best provided for defence, shall be sure to be least assaultt by his Enemies. It was an impertinent question of *Socrates*, when he see the strong Gates and Bulwarkes of *Corinth*, whether they were all Women that inhabited there. So soone as the *Isra-
elites* were come into the Land of *Canaan* Manna ceased, they were then to till the ground for their lively hood: It is no better then a plaine tempting of God, to depend upon

upon Divine assistance, and neglect ordinary meaneſ. It was the error of those franck Anabaptiſts, who inſtead of fighting, were gaping up towards Heaven for a Mi- racle to fall into their mouths, and thought themſelves able to catch all the bullets into their Coateſlaps. Indeed the King is forbidden to multiply Horses to himſelfe, Deut. 10.

^{3 King. 22.}

37. 16: yet we know that King *David* provided ſpeares and ſhields, and *Solomon* his Sonne provided not only Arms, but Ships, and Chariots, and Horſemen, without reprofe. The Text ſaith, that he had a thouſand and four hundred Chariots, and twelve thouſand Horſemen, which he diſpoſed among the Cities of Judah, 1 King.

10. 26. The religious King *Aſa* in a time of Peace buiſſed fenced Cities with walls, & Towers, by Gates, & Barres, and God proſpered him in it. He provided ſhields and Bowes and Targets and Speares for 580000. men, and accordingly God bleſſed him againſt the *Ethiopian* his huge Hoſt of a thouſind thouſand, 2 Chron. 14.

8. It is not then ſimply a ſinne in a King to multiply his Warlike prepaſtions, but accidentally to place his chiefe conſiſtence in them, or by reaſon of them to lift up his heart above his Brethren. He that providereth not for his own, and eſpecially for thoſe of his own Houſe, he bath denied the Faſh, and is worse then an Infidell, 1 Tim. 5. 8.

The Commonwealth is the Kings Family, He is the Father of it: Christian Religion is ſo farre from diſobliging him, that it binds him under the pain of grievous Sinne and the high diſpleaſure of his maker, to provide not only for the ſuſtentation, but alſo for the protection of his Subjects. Indeed the Scripture ſaith the weapons of our Warfare are ſpirituall, that is, our Christian Warfare with Sinne and Gathan, but we

have

have another capacity as we are men, and a Politicall Warfaze, also which requires corporeall Weapons. And Saint Paul saith, *we wrestle not with Flesh and Blood*, That is not only, nor principally with Flesh and Blood, we have greater Adversaries to cope withall, even Siane and Sarhan. Courage then, a Bible and a Bow are not opposite: a man may be a good Swordman, and yet a good Christian. How often doth the Scripture call them *the warres of the Lord, the Battells of the Lord*? How often doth it prescribe Military Rules and Precepts? God stiles himselfe *the Capitaine of the Lord's Hoast*, having his drawn sword in his hand. *Josh. 5. 14. Thou teachest my hands to warre and my fingers to fight*, said *David*; I hope the Lord takes no Apprentis to teach them a wicked Trade. There is a time for warre, and a time for Peace, saith *Solomon*, but there is no time for that which is in it selfe unlawfull. *John Baptist* bids the Souldiers *do violence to no man, accuse no man falsely, be content with their wages*, he doth not bid them give over their Profession. Christ commends the Centurion, that *He had not found so great Faith in Israel*. Saint Peter saith of *Cornelius a Captein*, that *his Prayers and Almes were had in remembrance in the sight of God*. And by Faith the Saints subdued Kingdoms, waxed valiant in Fight, and turned to fight the Armies of the Aliens. *Heb. 11. 33. Religion doth not make a Coward, Warre is the Exercise, Victory the Reward of Faith*. To conclude this point, a Man may with a good Conscience meet his God with his Arms in his hand, and safely lay down his Life in a just Warre. To dye for a Mans Religion, for his King, for his Country, is a degree of Marrydome. *Dulce & decorum est pro Patria*

Tertia pars. Only there are some Rocks to be avoided, whereof this is one of the most principall, That a Christian Souldier doe not place his confidence in his Arms, which brings me to my third Observation.

For I will not trust in my Bow, it is not my Sword that shall help me. The Creatures are Gods Souldiers, and cannot move till he give them the *word*. Let him but suspend his influence, and the most powerfull Creatures in the World become weak. The Lyons are not able to open their mouthes against *Daniel*, nor the fire to singe one haire of the three Children. *Ye have sown much and bring in little, ye eat but ye have not enough, ye drink but ye are not filled with drink, ye cloath you but there is no warmth, and he that earneth wages putteth it into a bag with holes, a bottomelesse purse,* *Haggai 1. 6.* Thus Seed, Meat, Drink, Cloathes, Money, Armes, all Creatures have so much power, and no more, then God infuseth into them. Whats the reason of all this? Reade the ninth Verse, *I did blow upon it.* Is it more easie for God to empty and exinanite all the Creatures in the World of power, then for a Man to blow away a Feather. Besides Bread there is the nutritive faculty of Bread, which the Scripture calls *the staffe of Bread*, without which our Bread is like a lame Creeple without his staffe, who cannot move himselfe. *Psal. 33. 15 A King is not saved by the Multitude of a Host, neither is a mighty Man (a Giant) delivered by much strength, a Horse is but a vaine thing to save a Man.* He doth not say a King cannot protect others, but lesse, *He is not saved himselfe.* There is no Creature more conducible to safety then an Horse, either for Victory or Flight, *in utrumque parsum, yet without Gods concurrence an Horse is but a vaine*

vaine thing, or mendacium est equus, An Horse is but a Lie, as Saint Paul saith, an Idoll is nothing ; an Idoll is something, either Gold, or Silver, or Brasse, or Wood, or Stone, So an Horse also hath a true substance of flesh and blood and bone : But an Idoll is nothing in efficacy, it is nothing in respect of that which the Idolater doth imagine, So an Horse if God withdraw his power is a Lie, without efficacy, not answerable to the confidence and expectation of his Rider. What Marvele? when *One* *can* *chase* *a* *thousand*, and *two* *put* *ten* *thousand* *to* *flight*, that want this influence. *Deut.* 32. 30. So without Gods blessing, an horse is a Lie, an Army is a Lie, a walled City is a Lie. The Walls of *Ecbatane* were thirty Foot thick, and seventy Foot high, The Walls of *Babilon* were 50 foot thick and an 100. high, *Jerusalem* had a triple Wall about it: yet all these were overthowne, and if the Devotion of *Pslgrims* had not kepe a little Life in *Jerusalem* they had all become long since deserts for Owles to screech in, and Saryes to dance in. The like Fortune did *Tyre* run that was deemed invincible, The Walls of *Jericho* fell down with the sound of Trumpers, And *Capernaum* which touched the Clouds with its lofty Turrets, was cast down to Hell. When *Nicophorus Phocas* was building a strong Wall about his Pallace, he heard a voice in the night, O King though thou build thy wall as high as Heaven, yet the sinne that is within will easily destroy it. The confusion of *Babell*, may teach us what is the united strenghts and attempts of a World of Men without the Lord. *Obad.* 4. Though thou exalt thy selfe as the Eagle, and set thy nest among the Starres, thence will I bring thee downe, saith the Lord. Then let not the Bow-man trust in his Bow, nor the

the *Swordman* in his *Sword*. Where Presumption leads the *Van*, Destruction commonly followes in the *Reere*. Where Pride is on Horsebacke, Shame alwayes sits upon the *Crooper*. *Qui de se presumit ante profer- nitur quam pugnat*, said Saint *Austine*, He that trusts in himself is fallen already before he fight. *Goliath* threat- ned *David* to give his flesh to the *Fowles of the Ayre*, and the *Beasts of the Field*, but a little stone taught him what it was to reckon without his Host. *Neb·chadnezzar* vaunted of his Power, *Is not this great Babilon which I have builded by my might, for the Honour of my Majestie*? But a voice from Heaven whispered in his eare, *Thy King- dome is departed from thee, thou must dwell among the Beasts*. *Julian the Apostle* threatned after his return from the *Persian War*, to root out the *Sect of the Galileans*, but a dart, (God knows from what hand, whether from Heaven or from Man,) learned him another lesson, *Vicisti Galilee, vicisti*, Thou hast overcome thou *Jesus of Galilee*, thou hast overcome. *Feed this man with bread of affliction and water of affliction*, said *Achab of Micheah*, *untill I returne again in Peace*; Good, what was the end of this presumption? Notwithstanding all his disguising himselfe in the day of Battell, the Arrow found him out, and the Joynts of his harnessse. *There is nowisdom, nor Understanding, nor Counsell against the Lord*, Prov. 21. 30. It is better therefore to trust in the Lord, then to put any confidence in Man. That leades me to my fowerth Observation.

But it is thou that savest us from our Enemies, Prov. 18. 10. The name of the Lord is a strong Tower, the Righteous runneth unto it and is safe. And Prov. 21. 31. The Horse is prepared against the day of Battell, but safety (or Victory) is of the Lord. Paul may Plant, and Apollo may Water, but

it is thou that givest the increase. Except the Lord keep the City, the watchman waketh but in vain. It was a brave answer of David to Goliah, Thou commest to me with a sword, and with a Speare, and with a shielf, but I come to thee in the name of the Lord of Hosts, 1 Sam. 17. 45. When an Army of Syrians had begirt Elysha's City round, his servant cryed out, Alas my Master what shall we doe? Feare not (said Elysha) there are more with us, then with them: And praying God to open the young mans eyes, he see all the Mountains full of Horses and Charrets of fire round about Elysha, 2 King. 6. 17. So the Angells pitch their Tents about Gods Children. The godly never want heavenly succour, though they cannot be discerned with bodily eyes. The Lord himself is a wall of fire about them, 2 Zechar. 5. What virtue was there in Moses his Rod to break the hard Rocks, to divide the red Sea, to change whole Rivers into blood? Or in Shamgars Gord, (an Instrument not made for War,) to slay 600? Or in Sampsons Jaw bone of an Ass, to make such heapes upon heapes of carkasses? Or in Elysha's Salt to sweeten the bitter waters? Or in Clay and Spittle to open the eyes of the blind? Or in Pevers shadow to drive away diseases? But it was Thou; It was God that used these contemprible means for the manifestation of his own power, It was God that added weight to Davids little stone, to make it pierce into the Forehead of Goliah, It was God that added strength to a weak womans arme to destroy Abimelech, It was God that cast Siserah into such a profound sleep, to give Jabez opportunity for her Hammer and her Naile. But it is Thou; It was God that made Jeremiah a defenced City, an Iron Pillar, a wall of Brasse against the whole Land, Jer. 1. 18. It is all one with him to save by many or by few. Though ye had smitten

smitten the Army of the Chaldeans (saith God) so that
 there remained none but wounded men, yet they shall arise
 up every man in his Tent, and burne this City with fire,
 Jer. 37.10. God can infuse such strength and vigour into
 men halfe dead, that all the power of their Enemies is
 not able to resist. What shall we say then? When we
 have both *Bows and Swords* let us not presume; When
 we want *Bows and Swords*, let us neither dispair, nor yet
 rashly hazard our selves: The one argues want of Faith,
 the other is a tempting of God. Whether we have them,
 or want them, yet let us say, *Some put their trust in Char-
 rets, and some in Horses, but we will remember the name of
 the Lord our God, Psal. 20.7.* When it was told Leonides
 that the Persian Arrowes did obscure the Sun, It is well,
 said he, then we shall fight in the shadow. But well and
 well againe is he, that fights under the shadow of the Al-
 mighty, and under the covering of his Wings: Life or
 Death or whatsoever happens, shall work together for his
 good. But we are apt to impute all occurrences to se-
 cundary causes; If a sicknesse leise upon us, we ascribe
 it to some cold or distemper, we scarce think of God:
 We trust him more easily with our Soules, then with
 our bodies, or our Estates. And if we doe confide in
 God, it is as an Usurer trusts a Bankerupt upon a pawn;
 So long as we have Men and Mony and Armes and Am-
 munition we trust in God, but we cannot with the Wo-
 man of Canaan pick comfort out of the name of a Dog,
 nor say with holy Job, *Though the Lord should kill me yet
 will I trust in him.* What is the result of all this? If we
 affect prosperous successe, we must place our confidence
 in God, not in our Bow, or in our Sword, 2 Chron. 13.18.
 Judah prevailed against Israel, Because they relied upon

the Lord God of their Fathers. The Israelite had greater numbers, a better cause, all manner of advantages against the Benjamites, yet they lost two great Battells, and prevailed not till they sought for Victory with tears, and humiliation at the hands of God, Judges 20. Whilst Moses lifted up his hands in Prayer Israel prevayled against Amalech. *Bellum tibi imminet O Balach,* saith a Father, O Balach thou Sonne of Zispor, Warre is in thy gates, six hundred thousand armed Israelite are entered into thy confines, And doest thou prepare curses in stead of darts, and Words for Weapons? Doubtlesse Balach had heard that Israel moved not a hand against Pharaoh, but the Lord fought for them, as an Hebrew Rabbe did expound this Text unto Origen, Numb. 22. 4. Now shall this Company liche up all that is round about it, as the Oxe licketh up the Grasse of the Field; The Oxe licketh up the grasse with his Mouth, and cuts it with his Tongue, as with a sickle, So this People fight with their Lips, and overcome with their Prayers, When thou buildest a Fort, lay the foundation in Prayer, When thou putteth on thine armour, buckle it to thee with Prayer. But God heareth not sinners, as one said to a company of Pirates in their devotions, pray lower, least God heare that yee are passing this way. He that will pray aright for Victory over his Enemies, must first endeavour to conquer his own corruptions, He must doe his Duty, and referre the successe to God, as Joah said, *Let me be valiant, and plie the Mea, and let God doe what seemeth good in his Eyes,* He must not swerve from the streight line of Justice for any advantage, He must not limit God to any meanes. There is a story of an Hermit, That prayed to God sometimes for Raine, sometimes for Faire Weather

ther, and God still granted his request, yet his Garden did not prosper: So going to another *Hermit's* Cell, he found all his Herbes faire and flourishing; And when he admired at it, the other *Hermit* soone resolved the doubt,
O Foole, didst thou think thy selfe to be wiser then God? Such another fellow was Naaman, 2 King. 5. 11. I thought he will come out to me, and call on the name of the Lord, and strike his hand over the place. If God doe not help us just when we please our selves, and by such meanes as we approve, we thinke God hath forgotten us. Let us therefore pray with due submission, and when God hath granted our request, let us give all the glory to Him. *But it is Thou,* &c.

This is my fift and last Observation that in lieu of Gods Protection he expects a thankefull acknowledgement from us, *It is thou that savest us from our Enemies, and puttest them to confusion that hate us.* Why was Goliaths sword laid up in the Temple? Though it was lapp'd up in an *Ephod*; yet I doe not do it but that at solemn times it was to be shewed to the People, to excite them to more cheerfull Thanksgiving, for Gods gracious deliverance of them from the Army of the *Philistins*. Therefore God caused a porfull of Manna to be preserved, that Posterity might see with what food he had fed their Predecessors. And the Rod of *Aaron* was so carefully kept to be a memorall of Gods great deliverances. How devoutly did the Idolaters give thanks to their Gods of Gold and of Silver, being but supposed Benefactors? much more we to the God of Heaven and Earth. What thanks did Christ the Sonne of the living God give unto his Father, for a dinner of Barly Bread and of broiled Fish? If any of us be invited forth to a Meale,

we hold it uncivility not to return thanks, much more to God who dayly spreadeth our Table, and filleth our cups, yea, who hath preserved to us the Tables and the Cups themselves, and not these only but our Lands, our Houses, our Goods, our Wives, our Children, our Lives, our Liberties, our Religion, *O sing praises sing praises unto our God, sing praises sing praises unto our King, who saveth us from our Enemies, and putteth them to confusion that hate us.*

The skirts of *Aarons* Garments were compassed with Bells and Pomegranners. Pomegrannets are an excellent Fruit and signify Gods blessings; the sound of the Bells is our thanksgiving. When his Pomegrannets do abound, it is meet our Bells should sound. After the Lord had taken his rod off from *Zachary*, and restored him to the use of his tongue, the first thing that he did was to sing thankes to his Deliverer, *Blessed be the Lord God of Israel, which hath visited and redeemed his People.* If God did require the first fruits of the Earth, much more the first Fruits of the Heart, and of the Soule. This is the end of this Assembly to return our thanks to the Lord of Hosts for a late victory obtained in the West parts of this Country, by His Majesties Army under the Conduet of his Excellence the Earle of *Newcastle*, against the Lord *Fairfax*, and the NorthernRebells. A great victory indeed, whether we looke upon so many loyall Subjects that were redeemed by it, and restored to their Friends, as *Isaac* was to *Abraham*, even from Death to Life: Or whether we look upon the great number of the Rebels that were slain, (the more the pitty) either in the *Act*, or in the intention of murther, (I cannot give, I conceive that no man that understands himselfe can give a better terme to these Arms which are raised without the approbation of Soveraigne Authority)

Authority, y and so without Gods extraordinary mercy perished both Bodyes and Soules: Or whether we looke upon the great number of Prisoners, the vast proportion of Ordinance, Arms, and Ammunition which were taken. A great Victory if we respect the place where it was, in the midst of all their strength, or the time when it was, in the very height of all their Power, or the Fruits and consequents thereof, the reducing of a great part of this County of *Yorke* to Obedience, and the settling and securing in a manner of all the North Parts of *England*. A great Victory if we consider the manner of it, upon all the disadvanages in the World, of ground, and wind, and preparation, as if God should say from Heaven, I alone will have the glory of this day to my selfe. Lastly, a great Victory, if we looke upon the spee-dinesse of it: as *Cæsar* sometimes writ to the Senate, *veni, vidi, vici*, I came, I saw, I overcame, So here what a number of strengths were deserted and recovered in one day? *If the Lord had not been on our side when Men rose up against us*, Or if that Day had succeeded ill, God knowes what had become of all us here present, for our Estates we had been reduced to Beggery, for our Bodyes and Posterityes to slavery, for our Soules to Heretely, Brownisme, Anabaptisme, or Familisme, or some other more newly upstart vanity. Therefore once more *Sing praises sing praises unto our God, sing praises sing praises unto our King, who hath saved us from our Enemies and put them to confusion that hate us.*

When we enjoyed Peace and Plenty and Prosperity, we were not sensible of it, but apt to murmur, *We see nothing but this Manna*, ready to say *militia est potior, Warte is better*: and it is probable that our fore-passed unthank-

unthankesulnesse, is the true cause of our present Sufferings. Now then when the Crosse hath opened our eyes, when we find the excellency and the sweetnesse of those blessinges by wanting them, which we could not find by injoying them, though we were ungratefull for our former health, yet let us blesse God who hath put us into so faire a way of recovery from a desperate sicknesse. And now let us talke no more of supposed Delays, when we see how God hath disposed of all things to the greater manifestation of his own power, and the more speedy expediting of that very Work which we desire. And what knowest thou O Man, whether God did order all things thus for this very end ? Yet give me leave to say there is lesse danger in sound deliberate delay, then rash precipitation. The *Gracians* ordaine no punishment for him that lost his *Sword*, but for him that lost his *Buckler*. *Aut hoc, aut super hoc*, said the *Spartan* Mother to her Sonne. The *Romans* had two gallant Captains at one time, *Marcellus* full of Courage, Life, and Activity, and *Fabius Maximus*, slow, but sure, who did all things with leisure and deliberation, undoing *Hannibal* by inches, The former they called the *Sword*, the latter the *Buckler of Rome*. And that Politicke Nation upon just grounds did preferre their *Buckler* before their *Sword*.

*Unus homo nobis cunctando restituit rem,
Non ponebat enim rumores ante salutem.*

But to returne. Thanksgiving is the Worke of this Day, let us doe it. Ingratitude dries up the Fountain of Gods Love, the Rivers of his Grace, the Dew of his Mercy.

Mercy. As we looke to have more Victories, and the light of Gods countenance to shine still upon us, let us doe it. *It becommeth well the just to be thankefull.* In Heaven there is no Preaching, no Praying, no Sacraments, but Thankesgivings and Alleluiahs. Let us doe it with intention and devotion, not like Children which give thankes looking another way with their Faces; nor like Marriners which pray hard in a storme, but so soon as they are gotten into the Harbour, drown the remembrance of all their former vows in full cups. O take heed of Forgetfulness, there is nothing that growes old sooner then a good turne. As the Sea is the Fountain of all Rivers, so they run into the Sea again by which meanes the flux and reflux is made perpetuall: All good and perfect gifts proceed from God the Father of Lights, and must be returned again to him by Thanksgiving, that the entercourse of his Blessings and our thanks may be reciprocall and perpetuall. We have not wanted *Enemies and such as hate us*, Enemies to our Church, Enemies to our State: But we wanted *Arms*, we wanted our *Bow and our Sword*, The Enemies had seized upon His Majesties Magazine, his Ships and his Arms, and left us naked both for Defence and Offence. Yet the goodness of Almighty God, and the Providence of our gracious Queen, which ought ever to be thankefullly acknowledged by this Nation, hath supplied this defect, and furnished us again with a Bow and a Sword, Arms and Ammunition, and with these we have obtained the Victory; with these, not by these, *It was not our Bow, it was not our Sword that did helpe us, but it was thou O God who diddest save us from our Enemies and put them to confusion that hate us.* O Lord we

render unto thee all possible Thankes. Doe thou settle our wandring imaginations, doe thou elevate our drowsie spirits, doe thou helpe our dulness, That we may be yet more and more thankfull, with our hearts, with our tongues, with our Lifes, That so we may daily heare of more and more Victoryes, which thou giuest unto thine Anointed, untill the hopes of his Trayterous Enemies be like Winter Ice melted away to nothing, and his Crown be restored to it's ancient lustre, That under his Protection we may freely meet in this thy ho'v Temple, to laud and magnify thy glorious Name, O Eternall God, Father, Sonne, and Holy Ghost, who art above all, and throug'h all, and in all, To thee be Glory, and Domunion, and Thankesgiving, for ever and ever. *Amen.*

28 JY 58

FINIS

